पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

विषय संख्या ______ आगत नं० ______

लेखक ______

Ghose, Srijut Aurobindo

शीर्षक Dayananda: Man and his work

दिनांक	सदस्य संख्या	दिनांक	सदस्य संख्या

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पुस्तक—वितरण की तिथि नीचे अंकित है । इस तिथि सहित २० वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए । अन्यथा १० पैसे के हिसाब से विलम्ब-दण्ड लगेगा ।

OM

DAYANANDA

The man and his work

By

Srijut Aurobindo Ghose

Editor the "Arya"

(Reprinted from the Vedic Magazine)

The world is fettered by the chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty .... It is contrary to my mission to have people deprived of their freedom

(Dayananda)

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HAIL TO RISHI.

(By Paul Richard, Joint Editor the "Arya.")

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Swami Dayananda was indeed a Rishi: all the Pandits cast stones at him.

Swami Dayananda was indeed a Rishi : he united in himself the great Past and the great Future.

A true Rishi : he who destroys in order to build— who destroys death and dead forms in order to rebuild eternal life.

He came to break your idols, to restore your gods.

He came to break your prisons, your castes, to liberate your souls.

He came to open your sepulchres, to resuscitate your nation.

Only a Rishi can do these things. When they are done, let us do homage to the Rishi as he passes.

Let us do homage to Rishi Dayananda who has passed And let us turn our regard straight in front of us to the others who are coming.

—:0:—

"Though I was born in Aryavarta (India) and still live in it, yet just as I do not defend the evil doctrines and practices of the relig'ons prevailing in this country, onthe other hand, expose them properly, in like manner, I deal with the alien religions. I treat the forigners in the same way as my own country men, as far as the [e]levation of the human race is concerned. It behoves [m]en to act likewise. ....

[S]hould a man act like an animal, which if strong [...]es the weak and even puts them to death, he is [...] animal than a man. He alone can be called a man [...]rong, protects the weak. On the other hand, [...]es others in order to gain his selfish ends [...] a big animal.'.........(Dayananda)

THE ARYA SAMAJ AND ITS FOUNDER.

by

Mr. A. J. Devis of America.

(The well-known author of the Harmonial Philosophy)

"God of the mountain ! God of the storm,
God of the flowers, God of the worm,
God of the darkness, God of the sun,
God of the beautiful, God of each !
Breathe on our spirits Thy love and Thy healing
Teach us content with Thy fatherly dealing ;
Teach us to love Thee, to love one another,
Brother his brother, and make us all free;
Free from the shackles of ancient tradition,
Free from the censure of man for his neighbour;
Help us each one to perform his true mission.
And show us "God-like to labor."

I behold a *fire* that is universal, the fire of infinite love, which burneth to destroy all hate, which dissolveth all things to their purification.

Over the fair fields of America—over the great land of Africa—over the overlasting mountains of Asia—over the wide empires and kingdoms of Europe, I behold the kindling flame of the all-consuming, all purifying fire; it speaketh at first in all the lowest places ; it is kindled by man for his own comfort and progress ; for man is the only earthly creature that can originate and perpetuate *a fire* ; even as he is the only being on earth that can originate and perpetuate *words*, so he is the first to start the fires of hell in his own habitations,

and the first, also, to seek and obtain from Heaven the Promethean *fire* whereby Plutonian abodes will be purified by love and whitened with wisdom.

Beholding this infinite fire—which is certain to melt the kingdoms and empires and governmental evils of the whole earth, I rejoice exceedingly and I take hold of life with an enkindling enthusiasm. All the loftiest mountains will begin to burn ; the beautiful cities of the valleys will be consumed ; sweet homes and loving hearts will dissolve together ; and the good and the evil will interfuse and disappear, like dewdrops vanishing in sun's golden horns.

The spirit of man is on fire with the lightening of infinite progression. Only the sparks thereof ascend to day into the heavens. Lambient flames, here and there appear in the inspirations of orators, poets, writers of scriptures. To restore primitive Aryan religion to its first pure state was the *fire* in the furnace called "Arya Samaj," which started and burned brightly in the bosom of that Inspired Son of God in India, Dayananda Saraswati. From him the fire of inspiration was transferred to many noble inflaming souls in the land of Eastern Dreams..................Hindoos and Moslems run together to extinguish the consuming fire, which was flaming on all sides wijh a fierceness that was never dreamed of by the first kindler Dayananda. And Christians, too, whose altar, fire, and sacred candles were originally lighted in the dreamy East, joined Moslem and Hindoo in their efforts to extinguish the New Light of Asia. But the heavenly fire increased and propagated itself.............

DAYANANDA.

The Man and His Work

By

Srijut AUROBINDO GHOSE

Editor the "Arya" Pondicherry

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Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayananda.

It was Kathiawar that gave brith to this puissant renovator and new-creator. And something of the very soul and temperament of that peculiar land entered into his spirit, something of Girnar and the rocks and hill, something of the voice and puissance of the sea that flings itself upon those coasts, something of that humanity which seems to be made of the virgin and unspoilt stuff of Nature, fair and robust iu body, instinct with a fresh

and primal vigour, crude in the crude, but in a developed nature capable of becoming a great force of genial creation.

When I seek to give an account to my self of my sentiment and put into precise form the impression I have received, I find myself starting from two great salient characteristics of this man's life and work which mark him off from his contemporaries and compeers. Other great Indians have helped to make India of to-day by a sort of self-pouring into the psychological material of the race, a spirtual infusion of themselves into the fluent and indeterminate mass which will one day settle into consistency and appear as a great formal birth of Nature. They have entered in as a sort of leaven, a power of unformed stir and ferment out of which forms must result. One remembers them as great souls and great influence who live on in the soul of India. They are in us and we would not be what we are without them. But of no precise from can we say that this was what the man meant, still less that this form was the very body of that spirit.

The example of Mahadeva Govind Ranada presents itself to my mind as the very type of this peculiar action so necessary to a period of large and complex formation. If a foreigner were to ask us what this Maharatta Economist, reformer, patriot precisely did that we give him so high a place in our memory we should find it a little

difficult to answer. We should have to point to those activities of a mass of men in which his soul and thought were present, as a formless former of things, to the great figures of present day Indian life who received the breath of his spirit. And in the end we should have to reply by a counter question, "What would Maharastra of to-day have been without Mohadeva Gobind Ranada and what would India of to-day be without Mahtrastra" ? But even with those who were less amorphous and diffusive in their pressure on men and things, even with workers of a more distinct energy and action, I arrive fundamentally at the same impression. Vivekananda was a soul of puissance if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically. We know not well how, know not well where in somthing that is not yet formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say, "Behold Vivekananda still lives in the soul of his Mother and in the souls of her children." So it is with all. Not only are the men greater than their definite works but their influence is so wide and formless that it has little relation of any formal work that they have left behind them,

Very different was the manner of working of Dayananda. Here was one who did not infuse himself informally into the indeterminate soul of things, but stamped

his figure indelibily as in bronze on men and things. Here was one whose formal works are the very children of his spiritual body, children fair and robust and full of vitality, the image of their creator. Here was one who knew definitely and clearly the work he was sent to do, chose his materials, determined his condition with a sovereign clairyoyance of the spirit and executed his con. ception with the the puissant mastery of the born worker.. AsI regard the figure of this formidable artisan in God's workshop, images crowd on me which are all of battle and work and conquest and triumphant labour. Here, I say to myself, was a very soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself upto me in a powerful impression of *spiritual practicality*. The combination of these two words, usually so divorced from each other in our conceptions, seems to me the very definition of of Dayananda.

Even if we leave out of account the actual nature of the work he did, the mere fact that he did it in this spirit and to this effect would give him a unique place among our great founders. He brings back an old Aryan element into the national character. This element gives us the second of the differentia I observe and it is the secret of the first. We others live in a stream of influences ; we allow them to pour through us and mould us ; there is something shaped aud out of it a modicum of work results ; the rest is spilt out again in a stream of influ-

ence. We are indeterminate in our lives, we accommodate ourselves to circumstance and environment. Even when we would fain be militant and intransigent, we are really fluid and opportunist. Dayananda seized on all that entered into him, held it in him-self, masterfully shaped into the form that he saw to be right. That which strikes us in him as militant and aggressive, was a part of his strength of self-definition.

He was not only plastic to the great hand of Nature, but asserted his own right and power to use Life and Nature as plastic material. We can imagine his soul crying still to us with our insufficient spring of manhood and action. "Be not content, O Indian, only to be infinitely and grow vaguely, but see what God intends thee to be, determine in the light of his inspiration to what thou shalt grow. Seeing, hew out of thyself, hew that out of Life. Be a thinker but be also a doer ; be a soul, but be also a man ; be a servant of God, but be also a master of Nature !" For this was what he himself was ; a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows as in granite.

In Dayananda's life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with, what a master-glance of practical intuition was this to go back trenchantly to the very root of Iudian

life and culture, to derive from the flower of its first birth the seed for a radical new birth ! And what an act of grandiose intellectual courage to lay hold upon, this scripture, defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism, and to perceive in it its real worth as a scripture whch conceals in itself the deep and energetic spirit of the forefathers who made this country and nation,—a scripture of divine knowledge, divine worship, divine action. I know not whether Dayananda's powerful and original commentary will be widely accepted as the definite word on the Veda. I think myself some delicate work is still called for to bring out other aspects of this profound and astonishing Revelation. But this matters little. The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole nation-hood. Rammohan Roy, that other great soul and puissant worker who laid his hand in Bengal and shook her—to what mighty issues ? –out of her long indolent sleep by her rivers and rice fields,–Rammohan Roy stopped short at the Upanishads. Dayananda looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous,—an intuition in place of an instinct. Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

To be national is not to stand still. Rather, to seize

on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new creation. Dayananda's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the past caught in the first jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable.

And in the work as in the man we find that faculty of spontoneous definite labour and vigorous formation which proceeds from an inner principle of perfect clearness, truth and sincerity. To be clear in one's own mind, entirely true and plain with one's self and with others, wholly honest with the conditions and materials of one's labour, is a rare gift in our crooked, complex and faltering humanity. It is the spirit of the Aryan worker and a sure secret of vigorous success. For always Nature recognises a clear, honest and recognisable knock at her door and gives the result with an answering scrupulosity and diligence. And it is good that the spirit of the Master should leave its trace in his followers, that some where in India there should be a body of whom it can be said that when a work is seen to be necessary and right, the men will be forthcoming, the means forth coming and that work will, surely, be done.

Truth seems a simple thing and is yet most difficult. Truth was the master-word of the Vedic teaching, truth in the soul, truth in vision, truth in the intention, truth in the act. Practical truth, *arjatva*, an inner candour

and a strong sincerity, clearness and open honour in the world and deed was the temperament of the old Aryan morals. It is the secret of a pure unspoilt energy, the sign that a man has not travelled far from Nature. It is the bardexter of the son of Heaven Devasputra. This was the stamp that Dayananda left behind him and it should be the mark and effigy of himself bv which the parentage of his work can be recognised. May his spirit act in India, pure, unspoilt, unmodified and help to give us back that of which our life stands especially in need, pure energy, high clearness, the penetrating eye, the masterful hand, the noble and dominant sincerity.

II
DAYANADA AND THE VEDA.

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Dayananda accepted the Veda as his rock of firm foundation, he took it for his guiding view of life, his rule of inner existence and his inspiration for external work, but he regarded it as even more, the word of eternal Truth on which man's knowledge of God and his relations with the Divine Being, and with his fellows can be rightly and securely founded. This everlasting rock of the Veda, many assert, has no existence, there is nothing there but the commonest mud and sand, it is only a hymnal of primitve barbarians, only a rude worship of primitive barbarians, only a rude worship of personified natural phenomena, or even less than that, a liturgy of ceremonial sacrifice, half religion, half magic, by which superstitious animal men of yore hoped to get themselves gold and food and cattle,

slaughter pitilessly their enemies, protect themselves from disease, calamity and demoniac influences and enjoy the coarse pleasures of a material Paradise. To that we must add a third view, the orthodox, or at least that which arises from Sayana's commentary, this view admits practically, the ignobler interpretation of substance of Veda and yet—or is it therefore ?—exalts this primitive farrago as a holy Scripture and a Book of Sacred Works.

Now this matter is no mere scholastic question, but has a living importance, not only for a just estimate of Dayanand's work but for our consciousness of our past and for the determination of the influences that shall mould our future. A nation grows into what it shall be by the force of that which it was in the past and is in the present and in this growth there come periods of conscious and subconscious stocktaking when the national soul selects, modifies, rejects, keeps out of all that it had or is acquiring what ever it needs as substance and capital for its growth and action in the future : in such a period of stock-taking we are still and Dayananda was one of its great and formative spirits. But among all the materials of our past the Veda is venerable & has been directly & inderectly the most potent. Even when its sense was no longer understood, even when its traditions were lost behind Pauranic forms, it was still held in honour, though without knowledge, as authoritative revelation and inspired Book of Knowledge, the source ot all sanctions and standard of all truth.

But there has always been this double and incompatible tradition about the Veda that it is a book of ritual and mythology and that it is a book of divine knowledge. The Brahmanas seized on the one tradition, the Upanishads on the other. Later the learned took the hymns for a book essentially of ritual and works, they went elsewhere for pure knowledge, but the instinct of the race bowed down before it with an obstinate inarticulate memory of a loftier tradition. And when in our age the Veda was brought out of its obscure security behind the purdah of a reverential neglect, the same phenomenon reappears. While Western scholarship extending the hints of Sayana seemed to have classed it for ever as a ritual liturgy to Nature-Gods, the genius of the race looking through the eyes of Dayananda pierced behind the error of many centuries and had again the intuition of a timeless revelation and a divine truth given to humanity. In any case, we have to make one choice or another. We can no longer securely enshrine the Veda wrapped up in the folds of an ignorant reverence or guarded by a pious self-deceit. Either the Veda is what Sayana says it is, and then we have to leave it behind for ever as the document of a mythology and ritual which have no longer any living truth or force for thinking minds, or it is what the European scholars say it is and then we have to put it away among the relics of the past as an antique record of semi-barbarous worship; or else it is indeed Veda, a book of divine knowledge, and

then it becomes of supreme importance to us to know and to hear its message.

It is objected to the sense Dayananda gave to the Veda that it is no true sense but an arbitrary fabrication or imaginative learning and ingenuiity, to his method that it is fantastic and inacceptable by the critical reason, to his teaching of a revealed Scripture that the very idea is a rejected superstition impossible for any enlightened; mind to admit or to announce sincerely. I will not now examine the solidity of Dayananda's interpretation of Vedic texts nor anticipate the verdict of the future on his commentary, nor discuss his theory of revelation. I shall only state the broad principles underlying his thought about the Veda as they present themselves to me. For in the action and thought of a great soul or a great personality the vital thing to my mind is not the form he gave to it but in his action the helpful power he put forth and in his thought the helpful truth he has added or it may be, restored to the yet all too scanty stock of our human acquisition and divine potentiality.

To start with the negation of his work by critics, in whose mouth does it lie to accuse Dayananda's dealings with the Veda of a fantastic or arbitrary ingenuity ? Not in the mouth of those who accept Sayana's traditional interpretation. For if ever there was a monument of arbitrarily erudite ingenuity, of great learning divorced, as great learning too often is, from

sound judgment and sure taste and a faithful critical and comparative observation, from direct seeing and often even from plainest common sense or of a constant fitting of the text into the Procrushlan bed of preconceived theory, it is surely this commentary, otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by the Acharya Sayana. Nor does the reproach lie in the mouth of those who take as final the recent labours of European scholarship. For if, ever there was a toil of interpretation in which the loosest vein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored, and preconceived prejudice maintained in face of the clear often admitted suggestions of the text, it is surely this labour, so eminently respectable otherwise for its industry, good will and power of research, performed through a long century by European Vedic scholarship.

What is the main positive issue in this matter? An interpretation of Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here Dayananda's view is quite clear, its foundation inexpugnable. The Vedic hymns are chanted to the One Deity under many names, names, which are used and even designed to express His qualites and powers. Was this conception of Dayananda's an arbitrary

conceit fetched out of his own too ingenious imaginat-ion Not at all ; it is the explcit statement of the Veda itself : "One existent, sages" not the ignorant, mind you, but the seers, the men of knowledge—"speak of in many ways, as Indra as Yama, as Matariswan, as Agni." The Vedic Rishis ought surely to have known something about their own religion more, let us hope, than Roth or Max Muller, and this is what they knew.

We are aware how modern scholars twist away from the evidence. This hymn, they say, was a later produ-ction, this loftier idea which it expresses with so clear a force rose up somehow in the later Aryan mind or was borr-owed by those ignorant fire-worshippers, sun-worshi-ppers, sky-worshippers from their cultured and philosophic Dravidian enemies. But throughout the Veda we have confirmatory hymns and expressions; Agni or Indra oranother is expressly hymned as one with all the other gods, Agni contains all other divine powers within himself, the Maruts are described as all the gods, one deity is addressed by the names of others as well as his own, or, most commonly, he is given as Lord and King of the universe, attributes only appropriate to the Supreme Deity. Ah, but that cannot mean, ought not to mean, must not mean the worship of the One ; let us invent a new word, call it henotheism and suppose that the Rishis did not really believe Indra or Agni to be the Supreme Deity but treated any god or every god as such for the nonce, perhaps that he might feel the more flattered and lend a more gracious ear for so

hyperbolic a compliment ! But why should not the foundation of Vedic thought be natural monotheism rather than this new fangled monstrosity of henotheism ? Well, because primitive barbarians could not possibly have risen to such high conceptions and, if you allow them to have so risen, you imperil our theory of evolutionary stages of human development and you destroy our whole idea about the sense of the Vedic hymns and their place in the history of mankind. Truth must hide herself, common sense disappear from the field so that a theory may flourish ? I ask, in this point, and it is *the* fundamental point, who deals most straightforwardly with the text, Dayananda or the Western scholars ?

But if this fundamental point of Dayananda's is granted, if the character given by the Vedic Rishis themselves to their gods is admitted we are bound, whenever the hymns speak of Agni or another, to see behind that name present always to the thought of the Rishi the one Superme Deity or else one of His powers with its attendant qualities or workings. Immediately the whole character of the Veda is fixed in the sense Dayananda gave to it, the merely ritual, mythological, polytheistic interpretation of Sayana collapses, the merely meteorological and naturalistic European interpretation collapses. We have instead a real Scripture, one of the world's sacred books and the divine word of a lofty and noble religion.

All the rest of Dayananda's theory arises logically out of this fundamental conception. If the names of the godheads express qualities of the one Godhead and it is these which the Rishis adored and towards which they directed their aspiration, then there must inevitably be in the Veda a large part of psychology of the Divine Nature, psychology of the relations of man with God and a constant indication of the law governing man's Godward conduct. Dayananda asserts the presence of such an ethical element, he finds in the Veda the law of life given by God to the human being. And if the Vedic godheads express the powers of a supreme Deity who is Creator, Ruler and Father of the universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and the law of Nature by which the Omniscient governs the world.

Neither Western scholarship nor ritualistic learning has succeeded in eliminating the psychological and ethical value of the hymns, but they have both tended in different degrees to minimise it. Western scholars minimise because they feel uneasy whenever ideas, that are not primitive, seem to insist on their presence in these primeval utterances ; they do not hesitate openly to abandon in certain passages interpretations which they adopt in others and which are admittedly necessitated by their own philological and critical reasoning because, if admitted always, they would often involve deep and subtle psychological conceptions which *cannot* have occured to primitive minds ! Sayana minimises because his theory of Vedic discipline was not ethical righteousness with a moral and spiritual merit but mechanical performance of ritual with a materal reward. But

inspite ofthese efforts of suppression the lofty ideas of the Veda still reveal themselves in strange contrast to its alleged burden of fantastic naturalism or dull ritualism. The Vedic godheads are constantly hymned as Master of Wisdom, Power, Purity, purifiers, healers of grief and evil, destoryers of sin and falsehood, warriors for the truth ; constantly the Rishis pray to them for healing and purification, to be made seers of knowledge, possessors of the truth, to be upheld in the divine law, to be assisted and armed with strength, manhood and energy. Dayananda has brought this idea of the divine right and truth into the Veda ; the Veda is as much and more a book of divine Law as Hebrew Bible or Zoroastrian Avesta.

The cosmic element is not less conspicuous in the Veda ; the Rishis speak always of the worlds, the firm laws that govern them, the divine workings in the cosmos. But Dayananda goes farther ; he affirms that the truths of modern physical science are discoverable in the hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings. I confess my incompetence to advance any settled opinion in the matter. But this much needs to be said that his idea is increasingly supported by the recent trend of knowledge about the ancient world. The ancient civilization did possess secrets of science some of which modern knowledge has recovered, extended and made more rich and precise but others are even now not recovered. There is then nothing fantastic in Dayananda's idea that Veda contains

truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case Dayananda has rather understated than overstated the depth and range of the Vedic wisdom.

Objection has also been made to the philological and etymological method by which he arrived at his results, especially in his dealing with the names of the godheads. But this objection, I feel certain is an error due to our introduction of modern ideas about language into our study of this ancient tongue. We moderns use words as counters without any memory or appreciation of their original sense ; when we speak we think of the object spoken of, not at all of the expressive word which is to us a dead and brute thing, mere coin of verbal currency with no value of its own. In early language the word was on the contrary a living thing with essential powers of signification ; its root meanings were remembered because thy were still in use, its wealth of force was vividly present to the mind of the speaker. We say "wolf" and think only of the animal, any other sound would have served our purpose as well, given the convention of its usage ; the ancients said "tearer" and had that significance present to them. We say "agni' and think of fire, the word is of no other use to us ; to the ancients "agni" means othere things besides and only because of one or more of its root meanings was applied to the physical object fire. Our words are carefully limited to one or to two senses, theirs were capable of a great number and it was quite easy for them if they so chose, to use a word like Agni, Varuna or Vayu as a

sound-index of a great number of connected and complex ideas, a key-word. It cannot be doubted that the Vedic Rishis did take advantage of this greater potentiality of their language,—note their dealing with such words as *gau* and *chandra*. The Nirukta bears evidence to this capacity and in the Brahmanas and Upanishads we find the memory of this free and symbolic use of words still subsisting.

Certainly, Dayananda had not the advantage that a comparative study of languages gives to the European scholar. There are defects in the ancient Nirukta which the new learning, though itself sadly defective, still helps us to fill in and in future we shall have to use both sources of light for the elucidation of Veda. Still this only affects matters of detail and not touch the fundamental principles of Dayananda's interpretation. Interpretation in detail is a work of intelligence and scholarship and in matter of intelligent opinion and scholarship men seem likely to differ to the end of the chapter, but in all the basic principles, in those great and fundamental decisions where the eye of intuition has to aid the workings of the intellect Dayananda stands justified by the substance of Veda itself, by logic and reason and by our growing knowledge of the past of mankind- The Veda does hymn the one Deity of many names and powers ; it does celebrate the divine Law and man's aspiration to fulfil it; does purport to give us the law of the cosmos,

On the question of revelation. I have left myself no space to write. Suffice it to say that here too Dayananda

was perfectly logical and it is quite grotesque to charge him with insincerity because he held to and proclaimed the doctrine. There are always three fundamental entities which we have to admit and whose relations we have to know if we would understand existence at all, God, Nature and the Soul. If, as Dayananda held on strong enough grounds, the Veda reveals to us God, reveals to us the law of Nature, reveals to us the relations of the of the soul to God and Nature what is it but a revelation of divine Truth? And if, as Dayananda held, it reveals them to us with a perfect truth, flawlessly, he might well hold it for an infallible Scripture. The rest is a question of the method of revelation, of the divine dealings with our race, of man's psychology and possibilities. Modern thought, affirming Nature and Law but denying God, denied also the possiblity of revelation; but so also has it denied many things which a more modern thought is very busy reaffirming. We cannot demand of a great mind that it shall make itself a slave to vulgarly received opinion or the transient dogmas of the hour; the very essence of its greatness is this that it looks beyond, that it sees deeper.

In the matter of Vedic interpretation I am convinced that whatever may be the final complete interpretation Dayananda will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and age-long misunderstanding his was the eye of direct vision, that which was essential. He has found the keys of the doors that time had closed and rent asunder the seals of the imprisoned fountains.

The Vedic conception of "Godhead."

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The wise in their hymn represent under many forms the well winged (deity) who is but one. Rigveda X-115

(2)

Not-being then existed not, nor being:
There was no air, nor heaven which is beyond it.
What motion was there ? Where ? By whom directed ?
Was water there, and fathomless abysses ?
Death then existed not, nor life immortal ;
of neither night nor day was any semblance.
The one breathed calm and windless by self-impulse :
There was not any other thing beyond it.
Darkness at first was covered up by darkness ;
This universe was indistinct and fluid.
The empty space that by the void was hidden.
That one was by the force of heat engendered..........
Rigveda x. 121

(3)

"It is not large, and not minute; not short, not long; without blood, without fat ; without shadow, without darkness; without wind, without ether; not adhesive, not tangible ; without smell, without taste ; without eyes, ears, voice, or mind ; without heat, breath, or mouth ; without personal or family name ; unageing, undying, without fear, immortal, dustless, not uncoverd or covered ; with nothing beforee nothing behind, nothing within. It consumes no one an d is consumed by no one. It is the unseen sehr, the unheard hearer, the unthought thinker, te, unk nown knower. There is no other seer, no other hearer no other thinker, no other knower. That is the Eternal in which space (आकाश) is woven and which is interwoven with it." (The Brihadaranyake Upanishad)